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TERMS:

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Special Notice.—While we are very ready to send THE CIRCULAR to all who apply for it, we do not like to take the responsibility (which has sometimes been imposed upon us) of sending it to those who have not asked for it, and perhaps do not desire it. For this reason, persons should in no case request us to enter the names of their friends on our subscription-list, unless they can give us assurance that such requests have been authorized by the friends named.

WHICH WAY IS GOD?

Home-Talk by J. H. N., O. C., Feb. 14, 1864.

THERE is some truth in the doctrine of the homeopaths, that the more minute your substance the more mighty—that in seeking power we do not go in the direction of physical masses, but in the direction of infinitesimal atoms. They say that if you put a drop of the tincture of camphor into a gallon of water, and then a drop of that into another gallon, and a drop of that into another gallon, and so on, the tenth dilution will have the most medical effect. I do not know how much science there is in their application of the principle, but it is true that those elements which are most refined and most elude our outward senses, have the most power. As you proceed in the direction of refinement you finally come into the realm of spirits, and wherever that is, it is the realm of power. And as you pass on from the human to the superhuman, you may be sure that this law holds good until you reach God. When you get beyond the entire range of the microscope, you have just begun to enter the realm of power; and it is in that direction that you will find heaven and the resurrection, and all the forces that govern the material universe.

The gross, childish idea of the human race is, that God is far above the heavens, somewhere in space; they seek him in the astronomical direction. Some think that they have found the throne of God among the fixed stars. But I do not see God in that direction. If anybody asks me where God is, I would ask him where electricity is. Can you say "Lo! here," or "Lo! there," of electricity? The idea of astronomical space is annihilated, when we think of a force that can act and speak in a thousand places at once. I suppose when we are seeking after God we may be said to be going in the opposite direction from the stars. "The kingdom of heaven cometh not with observation." You cannot look for it in astronomical

space at all; it is within you, lighting your spirit.

We would all do well to study this subject, and let it work in our minds. Let us begin with one great generalization. There are two kinds of motions. There is what we may call astronomical motion, and the chemical motion; and these two motions form a duality. They are related to each other as male and female; and when the question arises which is the conspicuous and which the dynamic member, we find that astronomical motion is the conspicuous, and that chemical motion is the source of power. In the direction of chemical motion we shall find God. One view of matter, is that which we get by looking at it in the great masses; and another, in its infinitesimal atoms. It is vastly more important that we should understand matter in its microscopic state, than in its telescopic. What the telescope discovers in the heavens is more conspicuous, but less important, than what the microscope discovers, and toward which our attention is directed when we study things in the way of chemical analysis.

THE PHALANXES.

"PECUNIARY SUCCESS."

O. C., June, 9, 1869.

DEAR CIRCULAR:—I was somewhat surprised at the leniency of your verdict last week in the case of the Wisconsin Phalanx. It seems hardly fair, that Fourierism should gain credit for success under circumstances which changed poor men to rich ones at a thousand other favorable points in the Great West. Who has not some acquaintance or relation who went West, in that period of rapid settlement, and has risen to wealth and consequence? It seems to me that the history of the Wisconsin Phalanx shows the inadequacy of Fourierism to solve the social problem, as fully as does that of any of the disasters you have recorded. We have been repeatedly told by Fourierites, that it is useless to look for harmony in Association, without one necessary condition, viz. *pecuniary success*; "Capital! Land! plenty of them! Then we will show you the Phalanx of the future!" Now here comes a Phalanx which boasts of pecuniary success; success, bear in mind, gained mainly by the rapid rise of values incident to the rapid settlement of the country; but this very prosperity seems to have been the cause of its dissolution. Surely, something was wrong in the machine itself.

The difficulty is easily seen. It lies in what Fourierites insist on making the mainspring of enterprise, *selfishness*. When the Phalanxes were poor, nothing could be done. No enthusiasm can be expected from selfish men, while the new society does not at once improve their pecuniary condition. Let this be done, however, let the Phalanx become rich, and we are prepared to see an outburst of enthusiasm and devotion to the glorious cause. But, pause; selfishness, a highly natural passion, the mainspring of enterprise, suggests to a few smart schemers that the wealth accumulated by the economies

of the combined order can be used to their own better advantage in the old system of isolation, which, as Fourierites themselves truly tell us, keeps the majority poor and favors those who have gained a good start. Now as these schemers of course own the bulk of the stock, the dissolution of the Association becomes an easy matter.

How different is Christian Communism! It nerves the heart with the martyr courage through poverty, disgrace, and even persecution; wealth only increases the unity of those who have no other ambition than to merge themselves in the great company of the sons of God.

But an attentive examination of the annual reports of the Wisconsin Phalanx will, I think, reveal the fact, that the pecuniary success was not of a nature to insure content on the part of the working members. An Association cannot manufacture all necessary articles at once; much less those of convenience and luxury. To purchase these, *cash* is needed. The lack of cash causes discomfort, dirt and confusion, as described in the letters from the Phalanx, even while the capital stock is rapidly rising in nominal value, by the addition to the land of "mechanical improvements." These, in the case of the Wisconsin Phalanx, were probably buildings, fences, &c.; some of them not fit for use, and their construction must have consumed a large share of the little ready cash in the possession of the Association, leaving the members to wear homespun and eat "hog and hominy." This they might readily do and enjoy themselves, if lighted by religion within; but such self-denial cannot be expected of the devotees of selfishness.

One can easily see how the early years of an Association might be made tolerable by investing even a small amount of capital in some remunerative mechanical industry, which would employ a majority of the members, and the return from which would furnish ready cash, while the amount of land would be restricted to the extent which will produce those products most profitably cultivated on the spot, as hay, garden vegetables, fruits, dairy-products, &c. This system would insure an immediate distribution of the products of labor, securing the comfort of all concerned; and although the accumulation of land and buildings would be slower, these would finally come in their right proportions as they were needed. In the meantime, the Community property would present less temptations to selfish land speculators, who would speedily betake themselves to their proper places in isolated competition. Then, if the Association possessed the requisite inherent strength, it would proceed gradually with the work of purification from selfishness, and expulsion of the parasites which inevitably infest the youth of Communistic attempts; until finally it would rise to the solution of the higher problems of social life.

Yours,

T.

SYMPATHY FOR THE FOURIERITE SOLDIERS.

O. C., June 10, 1869.

DEAR CIRCULAR:—Your articles on American Socialisms interest me intensely. Those letters and communications from members of the Trumbull Phalanx in Ohio: how touching! The letters, too, from those women. Tears flowed when I read them. Their faith, their zeal, their sacrifices, their heroic perseverance, their hope against hope, how I coveted them for Jesus Christ, the only truly successful pioneer in Socialism on earth. I believe, too, he would have appreciated those offerings and responded to them in the gift of those things of which they stood in direst need. Had they unanimously substituted

Christ for Fourier, they would have been carried through to certain victory. But the idea that I have in mind to communicate is this. I saw in the experience of those western Socialists, a striking resemblance to the experience of some in the early days of Perfectionism. When the doctrine of perfect holiness was first presented as attainable to souls hungering for freedom from all sin, they saw the truth of it so clearly, and embraced it so enthusiastically, that many believed and confessed, so great was their joy, that they had entered into heaven itself, leaving the world, the flesh and the devil behind them. For a few days their peace was indeed like a river, and they verily thought that through a little tribulation they had entered the kingdom. They childishly supposed that a declaration of independence is independence itself, not understanding that the enemies' forces were in battle array, ready on the first occasion to dispute their right to that freedom from sin they so joyfully claimed as already theirs. It was not long, however, before some at least discovered their mistake. They still found indeed that they had a Christ within, but a devil also, in close proximity to the citadel of which Christ had taken possession. But now came the tug of war, to eject and destroy the devil of the carnal mind. To accomplish this great work, Christ was present as their ally. In him they had a victorious Captain. He had fought the good fight before them, had encountered their enemies under all circumstances in which it was possible for them to be placed, and had been completely triumphant. He therefore could teach them how to fight for their freedom, and how to win it too. They, like the associationists, encountered untold difficulties in claiming the right to live in this world without being the servants and slaves of sin and being cursed with its damning wages. Now that was precisely what those lovers of association needed—a living, practical Fourier—not a dead one off in France—a Fourier within, who could say to them “Be of good cheer; I have encountered every conceivable difficulty that may confront you, and conquered them all. The problem of living together in brotherly love and unity, I have solved. It has been reduced to a positive science. The power is available that can exorcise the demon selfishness from the human soul and its affections, so that Communitistic life will be found to be perfectly natural, and social combination, with the full play of the passions in joyful harmony, a success as sure as the return of spring.” In reading about Fourier, one might be led to think that he believed in Christ. He talked religiously at times. Well, perhaps he did in some sense believe in him—and perhaps he did not. We can't tell; but it will be perfectly safe for all Fourierites to take Christ for their leader and try once more. If Fourier was friendly to Christ, he would be glad to see his defeated followers choose a leader who never experienced a defeat, and to whom all power both in heaven and in earth is given. In choosing Christ, we choose not a single individual, but a mighty Phalanx of 1800 years culture and growth, of which Christ is the central mind. That Phalanx is in want of auxiliaries in this world. They have the capital to spare in unlimited abundance, to all who will honestly and understandingly take the oath of allegiance to the government in the heavens.

G. C.

“THE BIBLE ARGUMENT.”

TWENTY years ago (in 1849) we published in the First Annual Report of the O. C., an essay containing a full exposition of our sexual theory, under the title of the “Bible Argument.” In 1853 we published the same essay in pamphlet form by itself. From time to time a story turns up in the newspapers that we have suppressed this publication. A correspondent of the *New York Herald*, writing about the Community lately, echoes this old story in the following paragraph:

“In a book called ‘Bible Communism,’ published by the Association in 1853, and which is regarded by these people as a sort of gospel, their whole social

theory is laid down. I got a copy, with much difficulty, from a gentleman at Oneida station, for it created such disgust among the citizens of the neighborhood that the Community withdrew from circulation every copy that could be got hold of, and the book is rarely to be seen now outside of the Communist settlement.”

We never withdrew a copy of this work from circulation, and we don't believe that any gentleman at Oneida Station pretended to assert any such thing from his own knowledge. We disposed of the two editions before mentioned, exactly as we dispose of all our publications, i. e., we sent them to all who called for them. The only difference was that we took the liberty to send copies of the Bible Argument on our own responsibility, without their being applied for, to the Governors of Vermont and New York, to at least one member of Congress, to the editors of the *Tribune*, the *Home Journal*, and the *Rome Sentinel*, to Professors Upham and Agassiz, and to many of the most distinguished lawyers in Vermont and New York.

It is possible that the newspaper fiction which the *Herald* echoes, took its rise from a misconception of the following facts: In 1850, between our two editions, a young man in Massachusetts, for the purpose of injuring us, printed an edition of the Bible Argument, with a “virtuous” disclaimer on the fly-leaf. When our second edition was exhausted (some time in 1854 or 1855), we heard that this Massachusetts edition remained unsold; and as applications for the work continued to come in, we found we could save a penny by buying up that edition, instead of publishing a new one. Accordingly we embarked successfully in this speculation, and with a little paste and paper we suppressed the young man's disclaimer, and so found ourselves in possession of several hundred copies of our Bible Argument, as good as new, and at very small cost. These copies we continued to send as before, to all decent applicants, till this edition is now nearly exhausted.

The only reason why we have not been forward to publish new editions of this work is, that its reasonings are so exclusively Scriptural (as its title indicates) that it does not seem adapted to the times. The world has gone so far away from the Bible in the last twenty years, that a Bible argument on any subject now-a-days goes for nothing. When the public mind shall swing back (as we believe it will) to respect for Bible ideas, we shall be happy to republish our Bible Argument: and will do so now, if we can be assured in any way that there is a respectable demand for it.

THE DOMINANT LANGUAGE.

II.

FORMATION OF THE ENGLISH TONGUE.

JULIUS CÆSAR invaded Britain fifty-five years before Christ; and returning in the following year, he conquered a portion of the country. He found the inhabitants of Kent differing little from the Gauls in speech or manners, but as he advanced inland the natives were wild and barbarous. Agricola completed the conquest of Britain, and for over four centuries the Romans ruled over the principal part of the island. When they were forced to abandon the province of Britain to defend the heart of the empire from the invading hordes of barbarians, they left the native population still speaking the Celtic tongues, intermixed with such Latin words as they had borrowed from the speech of their mas-

ters. After the native Britons had enjoyed their recovered liberty for a short time, they fell a prey to the Angles and Saxons, and other German tribes, from the shores of the Baltic. Hengist and Horsa landed in Kent in A. D. 449, and other adventurers followed till the greater part of the island was in their hands. The conquerors drove the native population into the mountains of Wales, or made them serfs; and the Anglo-Saxon became the language of most of the country, forming the basis of the modern English, spoken to-day on every continent and in every climate of the globe.

The Anglo-Saxons did not, however, retain peaceful possession of their conquest. First, the restless and terrible sea-kings of Scandinavia, were attracted to their shores, and several of the Norse heroes or Danish princes reigned over a large part of England. Another band of these Northmen wrested from the French king that province of ancient Gaul now known as Normandy, and abandoning their own rough speech, adopted the French language—an offshoot of the Latin, or one of the Romance tongues. These Northmen, or Normans, soon became renowned as the most warlike and chivalrous nation of Europe. In 1066 the Normans, led by Duke William, invaded and conquered England. As the surest means of securing his conquest and causing his subjects to forget the foreign yoke, the conqueror tried to uproot the Saxon tongue and plant his own on the English soil. To effect this, stringent laws were enacted compelling the adoption of Norman French in all law pleadings and school instruction; but for a long time all this was seemingly to no purpose: the conquerors spoke Norman French and affected the utmost contempt for the plain and homely Anglo-Saxon; while the conquered persisted in the use of their mother tongue as their common speech, though many of the better classes acquired Norman French as a learned tongue or matter of convenience.

The Anglo-Norman princes having at length lost their French possessions, and being confined to England, became islanders in sentiment, and soon found it convenient to learn the language of their subjects. In process of time the Anglo-Saxon people had unconsciously adopted many words from the Norman-French used in the courts and schools, and by the Norman nobles: while the Normans, cut off from their kindred across the channel, finally lost their own language in that of their subjects, as their ancestors had done in Normandy. An undesigned compromise was effected by the formation of a new language out of the old ones, in which the Anglo-Saxon element greatly predominated. In the language that thus sprung up, the Anglo-Saxon furnished the basis and most of the common terms; the Latin, used as the common language of the monks and clergy, supplied the learned and religious ideas; the Norman-French gave the technicalities of war, civil affairs, the terms of politeness and courtesy, and the names of many of the articles of food and dress; while numerous proper names and scientific terms have been retained from the Celtic and Norse, or borrowed from the Greek, Arabic, etc.

From the day of Alfred the Great to about 1150, the Anglo-Saxon remained pure, and during that period quite an extensive literature was produced. The century from 1150 to 1250, is known as the semi-Saxon epoch, as the Anglo-Saxon then underwent some changes, and was corrupted by the introduction of foreign elements: the work of metamorphosis and fusion, which resulted in the English language, was rapidly going on during the next hundred years. This process of change is indicated, or its different stages marked, by the writings of the period; those at the commencement seeming to us, in a great part, as an unknown tongue; while at its close, a literature was produced that is more or less readily understood by a modern Englishman, though he may be tempted to consider it his mother tongue in masquerade. The “Travels of Sir John Mandeville,” published in 1359, is considered the first prose work of the language, a sentence or two of which run as follows:

“After for to speke of Jerusalem the holy cytee, yee schall undirgonde that it stont full faire betwene hilles, and there be no ryveres ne welles, but water cometh by condyte from Ebron.

And yee schulle undeestonde that Jerusalem of olde tyme, unto the tyme of Melchisedech, was cleped Jebus; and after it was cleped Salem, unto the tyme of Kyng David, that put these two names to glider, and cleped it Jerosolomye. And aftir that men cleped it Jerusalem, and so it is cleped yit."

The new language was spoken at court in 1362, and was then in general use in all the lower ranks of society throughout the kingdom. About this time appeared the celebrated satirical allegory called the "Vision of Piers Ploughman," ascribed to Robert Langlande. It was composed in the regular Anglo-Saxon alliterative verse, and contained many words then obsolete in the spoken language. This poem, which to our ears lacks all essentials of verse, begins as follows, one line as here written forming the alliterative couplet:

"In a somer seson when softe was the sonne,
I shoop me into shroudes as I a sheep weere,
in habit as an heremite unholy of werkes,
wente wide in this world wondres to here.
Ac on a May morwenyng on Malverne hilles
me bifel a ferly of fairye me thoughte."

Chaucer, who published his works about 1388 and died in 1400, is considered the first real English poet. But notwithstanding that the "Canterbury Tales" and other works of Chaucer's greatly enriched the language, and are still read with enthusiasm by the poet and literary student, probably the Wycliffe Bible, which appeared about 1380, exerted a much greater influence upon the language and genius of the nation. Here is a specimen of its style:

"Sothely when he hadde entride in to Capharnaum, centurio nelyde to him, preyinge hym, and said: Lord, my child lyeth in the hous sike on the paleis, and is yuel tourmentid. And Jhesus saith to hym: I shal come; and shal hele hym. And centurio answerynge saith to him: Lord, I am not worthi that thou entre vndir my roof; but only say bi word, and my child shal be helid."

From Chaucer to the Elizabethan age, no literary productions of much merit were produced, though the language was gradually assuming definite form. But with the Reformation and the discovery of America, a spiritual, mental and physical energy entered the nation which, from that day to this, has found embodiment in such men as Spencer, Raleigh, Shakspeare, Bacon, Milton, Cromwell, Addison, Pope, Johnson, and many more of later date; men whose names and works have become household words, and whose inspiration has not merely left its impress on the language in every department of literature, but molded the whole national character. No modern nation can boast a nobler or more varied literature.

"A language never ceases to change till it ceases to be spoken." It is, in fact, simply a reflection of the national character, altering and expanding to suit the growth of the popular mind. The great and unparalleled changes which were effected in our tongue, from the twelfth to the sixteenth century, as the result of peculiar political conditions, ceased about three centuries ago. Then the grammatical forms became determined; and the spelling, so wildly and wonderfully compounded from the various forms of speech from which the English sprung, was crystallized soon after the invention of printing; though before that, the orthography had shifted like a bed of quicksand, at the caprice of the monkish scribes. Johnson fixed the lexicography of the words in use in his day; but since then, many thousands of new words have been introduced from the Greek and Latin to meet the wants of science, while others have become obsolete, or changed their meaning. This work of addition will continue so long as there is a real or fancied demand; and internal changes may slowly come about, notwithstanding the present conservative tendency.

The Anglo-Saxon was a highly inflected language, possessing five cases, three numbers, and like the Greek and Latin, forming its different moods and tenses by changing the form of the verb instead of by means of auxiliaries. But the modern English lost or rejected nearly all that inflectional character; which, though a matter of regret among scholars, is no less a cause of rejoicing with school-boys and practical men.

As the English-speaking people are of mixed blood, so their language is the product of various intermarriages between the primitive stock and

other tongues. The proportion contributed from each foreign source has been pretty well ascertained. Though Anglo-Saxon elements form fully four-fifths of common spoken and written English, our present vocabulary contains over 114,000 words, only about 23,000 of which, or but slightly more than one-fifth, are Anglo-Saxon. The greater proportion of this array of foreign terms is of Latin origin, either taken from the Norman-French or directly from the Latin; the others are principally from the Greek, Celtic, Danish, etc., with a few from nearly every national speech with which the English race has come in contact. The Frisian, spoken at the present day in Friesland, is most closely allied to the English.

S. R. R.

COMMUNITY JOURNAL.

ONEIDA.

—Alfred Barron reports that the first pruning of the grape-vines was completed to-day. The prospect for grapes this year is not brilliant. The vineyard through which the railroad runs, was overloaded last year, and not well trimmed. It now shows the effect of such treatment. Still if nothing happens to injure the crop we shall probably have a good many grapes. He says the general routine of his department at present is expressed in "hoc, hoe, hoe." This weather, so favorable for fruits and vegetables, suits the weeds equally well. A. has to-day devoted his personal attention to the currant bushes, on which the currant worm has again appeared. Whether he can exterminate the worms, or whether the worms will again destroy the bushes, remains to be seen.

—J. R. L. reports a story of a hailstorm in Wheeling, Va., where hailstones fell, the size of a man's fist, and in some of the streets they were two feet deep. The storm came from the northwest, and on that side of the buildings there was not a whole light of glass left in the city. One merchant told him that a horse hitched on the opposite side of the street from his store, where the buildings partly broke the force of the storm, was twice knocked down. The destruction of property was large. The storm occurred Friday, and J. R. L. was there Tuesday, when he saw hailstones as large as his thumb, that had just been thrown from the cellars and other sheltered places.

—A beautiful humming-bird was caught this morning, for our taxidermist, and soon treated to a dose of chloroform. The martins have returned to their home on the front of the tower and built their nests. Their active flittings to and fro give a pleasing animation to the scene. The two varieties again had their contest for possession, though this year there has been no shooting to assist the weaker party.

—The following remarks were contributed by different members in a late evening meeting:

"In order to administer praise, we require great faithfulness. We should get into the habit of being just as truthful and careful in praising, as in criticising. Praise, when foolishly administered, tends to diatribe on the one hand, and evil-thinking on the other. There is a state of simplicity where we shall be sure to hit the mark. The devil works a good deal on our approbateness. Our love of approval leads us to flatter others. It is really cowardice—a spirit that is afraid to stand up and take a true estimate of ourselves and those around us. Those that are troubled with a spirit of petting, need to take a dose of courage. There is praise that is inspired, and does not tend to puff us up, but really to make us feel more humble. If we hold still and trust and wait on God, he will mete out our praise to us in a safe way. Our praise of others, unless inspired, will incur the danger of puffing them up. Christ would not receive uninspired praise. He reproved a man for calling him good. He said there was none good but one, that was God."

—There are two classes of persons who call on us, directly the opposite of each other; each feeling a deep interest in our movements, but from entirely different standpoints. The first consists of persons of more or less depth of religious experience, who

are longing and praying for a conversion of the world to Christ, and for the coming of the kingdom of God. They have their minds so firmly set in the opinion that the latter event can only take place in connection with some great and sudden physical changes, that they overlook the fact which is so manifest to us, viz., that the kingdom of God has already come. They feel a deep sympathy with us in our love and respect for the Bible, and in our confession of dependence on Christ for salvation; but in our re-organization of society, the abolishing of private property in all things, even including persons, in other words, seeking the resurrection state of society, and letting the spirit of Pentecost into this world—at this, they hesitate and stumble. Nevertheless of such people we have great hope, for from this class the Community was originally organized, and from it have been drafted the great mass of our recruits.

Those of the second class are for the most part avowed infidels, who are generally well known to be greatly dissatisfied with the world as it is, but know of no remedy; they are inveterate grumblers and tearers down of society as it is, without any heart or capacity for building up a harmonious state of things; they have a great deal of faith in themselves, very little in anybody else—and none in Christ. They see and feel very distinctly that the world is in a bad way, and fancy they have an ideal of what it ought to be; but no one else agrees with them, and they do not agree with each other. Our external surroundings completely charm them. "My ideal exactly." "I always said so." "Eureka," "Eureka." They are ready to swallow us whole. Perhaps they request permission to remain over night and attend our evening meeting, which request is generally granted. Having thus looked behind the scenes and discovered that we are a religious organization—a church—having faith in God and looking to Christ for salvation, they find that an effectual bar is placed between us; and after stumbling over our "religious notions" in the vain attempt to find some ground on which to form a junction with us, they patronizingly conclude, that if we would only throw away our religious convictions we should be a very fine institution.

These we pity while they patronize us, and in our secret thoughts we kindly hope they may yet discover, that the hardness of unbelief is the real barrier between themselves and happiness. H. R. P.

DIED, at the Community on the 8th inst., Mrs. Almira W. Burnham, aged 75. Mrs. B. belonged to the Northern Vermont emigration, which joined the Community at a very early period, and which has constituted a great part of its rock foundation. What phrenologists would call the religious instinct, and what we should call the fear of the Lord, was her governing impulse, and it made her one of our most earnest and devoted members. If she needed criticism, it was oftenest for excess of service, and an ambition for personal improvement which amounted to impatience. In her decline she was happy and joyful.

WILLOW-PLACE.

—The following extract was read from the *Scientific American*:

"In proportion to a man's power of attention will be the success with which his labor is rewarded. All commencement is difficult, and this is more especially true of intellectual effort. When we turn for the first time our view upon any given object, a hundred other things still retain possession of our thoughts. Our imagination and our memory, to which we must resort for materials with which to illustrate and enliven our new study, accord us their aid unwillingly, indeed, only by compulsion. But if we are vigorous enough to pursue our course in spite of obstacles, every step as we advance will be found easier, the mind becomes more animated and energetic, the distractions gradually diminish, the attention more exclusively concentrated upon its object, the kindred ideas flow with greater freedom and abundance, and afford an easier selection of what is suitable for illustration.

And so the difference between an ordinary mind and the mind of Newton consists principally in this, that the one is capable of a more continuous attention than the other—that a Newton is able, without fatigue, to connect inference with inference in one long series

toward a determinate end: while the man of inferior capacity is soon obliged to break or let fall the thread which he has begun to spin."

Whereupon W. H. W., said: "The writer seeks to define genius as continuous patience. That may be true, but patience is a great deal more than genius. It is salvation. That is the way the New Testament puts it. There is salvation for those who "by patient continuance in well doing seek for glory and honor and immortality." "He that endureth unto the end shall be saved." "Be not weary in well doing." A great many passages make salvation depend on continuous patience. Paul said, "Let us not be weary in well doing; for in due season we shall reap, if we faint not." It is those who get tired that fail to reap. Persons may begin with great zeal and fervor, but if they don't go through to the harvest, they will not reap anything."

THE CIRCULAR.

O. C., MONDAY, JUNE 14, 1869.

AMERICAN SOCIALISMS.

NO. XXXVI.

THE NORTH AMERICAN PHALANX.

THIS was the test-experiment on which Fourierism practically staked its all in this country. Brisbane was busy in its beginnings; Greeley was Vice-President and stockholder. Its ambitious name and its location near New York city helped to set it apart as the model Phalanx. It was managed with great ability, and on the whole was more successful, both in business and duration, than any other Fourierite Association. It not only saw all the Phalanxes die around it, but it outlasted the *Harbinger*, that blew the trumpet for them; and fought on, after the battle was given up. Indeed it outlived our friend Macdonald, the Old Mortality of Socialism. Three times he visited it; and the record of his last visit, which was written in the year of his death, 1854, and was probably the last of his literary labors, closes with an acknowledgment of the continuance and prosperity of the North American. We shall have to give two numbers to this important experiment. We will begin with

A History of the first nine years of the North American Phalanx, written by its practical chief, Mr. Charles Sears, at the request of Macdonald; dated December, 1852.

Prior to the spring of 1843, Mr. Albert Brisbane had been publishing, principally in the *New York Tribune*, a series of articles on the subject of Social Science. He had also published his larger work on Association, which was followed by his Pamphlet containing a summary of the doctrines of a new form of society, and the outline of a project to found a practical Association, to be called the North American Phalanx.

There was nominally a central organization in the city of New York, and affiliated societies were invited to co-operate by subscribing the means of endowing the proposed Phalanx, and furnishing the persons to engage personally in the enterprise. It was proposed to raise about four hundred thousand dollars, thus making the attempt with adequate means to establish the conditions of attractive industry.

These essays and books had a wide circulation, and many were captivated with the glowing pictures of a new life thus presented; others were attracted by the economies of the combined order which were demonstrated; still others were inspired by the hopes of personal distinction in the brilliant career thus opened to their ambition; others again, were profoundly impressed by Fourier's sublime annunciation of the general destinies of globes and humanities; that progressive development through careers, characterized all movement and all forms; that in all departments of creation, the law of the Series was the method observed in distributing harmonies; consequently, that human society and human activity, to be in harmony with the universe of relations, cannot be an exception to the great law of the Series; consequently, that the existing order of civilization and the societies that preceded it are but phases in the growth of the race, and having subserved their more active uses, become bases of further development.

Among those who became interested in the idea of social progress, were a few persons in Albany, N. Y., who from reading and interchange of views, were induced to unite in an organization for the purpose

of deliberately and methodically investigating the doctrines of a new social order as announced by Fourier, deeming these doctrines worthy of the most profound and serious consideration.

This body, after several preliminary meetings, formally adopted rules of organization on the 6th of April, 1843, and the declaration of their objects is in the following words: "We, the undersigned, for the purpose of investigating Fourier's theory of Social Reform as expounded by Albert Brisbane, and if deemed expedient, of co-operating with like organizations elsewhere, do associate, with the ulterior view of organizing and founding an Industrial and Commercial Phalanx."

Proceeding in this direction, the body assumed the name of 'The Albany Branch of the North American Phalanx'; opened a correspondence with Messrs Brisbane, Greeley, Channing, Godwin, Ripley and others; had lectures of criticism on existing institutions and in exposition of the doctrines of the proposed new order.

During the summer practical measures were so matured, that a commission was appointed to explore the country, more particularly in the vicinity of New York and of Philadelphia, for a suitable domain upon which to commence the foundation of new social institutions. Mr. Brisbane was the delegate on the part of the New York friends, and Mr. Allen Worden on the part of the Albany Branch. A site was selected in Monmouth County, N. J., about forty miles south of New York; and on the 12th day of August, 1843, pursuant to public notice, a Convention was held in the Albany Exchange, at which the North American Phalanx was organized by adopting a new constitution, and subscribing to a covenant to invest in the capital stock.

At this Convention were delegates from New York, Catskill, Troy, Brook Farm Association, and the Albany Branch; and when the real work of paying money and elevating life to the effort of social organization was to be done, about a dozen subscribers were found equal to the work, ten of whom finally co-operated personally in the new life, with an aggregate subscription of eight thousand dollars.

This by common consent was the absolute minimum of men and means; and, contrasted with the large expectations and claims originally stated, was indeed a great falling off; but the few who had committed themselves with entire faith to the movement, went forward, determined to do what they could to make a worthy commencement, hoping that with their own families and such others as would from time to time be induced to co-operate, the germs of new institutions might fairly be planted.

Accordingly in the month of September, 1843, a few families took possession of the domain, occupying to over-fullness the two farm-houses on the place, and commenced building a temporary house, forty feet by eighty, two stories, for the accommodation of those who were to come the following spring.

During the year 1844 the population numbered about ninety persons, including at one period, nearly forty children under the age of sixteen years. Crops were planted, teams and implements purchased, the building of shops and mills was commenced, measures of business and organization were discussed, the construction of social doctrines debated, personal claims canvassed, and thus the business of life was going on at full tide; and now also commenced the real development of character.

Hitherto there had been no settled science of society. Fourier, the man of profound insight, announced the law of progress and indicated the new forms that society would take. People accepted the new ideas gladly, and would as gladly institute new forms, but there was a lack of well defined views on the precise work to be done. Besides, education tended strongly to confirm in most minds the force of existing institutions, and after attaining to middle age, and even before this period, the character usually becomes quite fixed; so that to break up habits, relinquish prejudices, sunder ties, and to adopt new modes of action, except of modified results, and re-adjust themselves to new relations, was a difficult, and to the many, almost impossible work, as is proved by the fact that, of the thirty or forty similar attempts at associated life within the past ten years in this country, only the North American Phalanx now [1852] remains. Nor did this Association escape the inevitable consequences of bringing together a body of grown up people with their families, many of whom came reluctantly, and whose characters were formed under other influences.

Personal difficulties occurred as a matter of course, but these were commonly overruled by a healthy sentiment of self-respect. Parties also began to form, but they were not fully developed until the first annual settlement and distribution of profits was attempted. Then, however, they took a variety of forms according to the interest or ambition of the partisans, though two principal views characterized the more permanent and clearly defined party divisions; one party contending for authority, enforced with stringent rules and final appeal to the dictation of the chief officer; the other party standing out for organization and distribution of authority. The former would centralize power and make administration despotic, claiming that thus only could order be

maintained; the latter claimed that to do this, would be merely to repeat the institutions of civilization; that association thus controlled would be devoid of corporate life, would be dependent upon individuals, and quite artificial; whereas what we wanted was a wholly different order, viz., the enfranchisement of the individual; order through the natural method of the series; institutions that would be instinct with the life that is organic, from the sum of the series, down to the last subdivision of the group. The strife to maintain these several views was long and vigorous, and it would scarcely be an exaggeration to say that our days were spent in labor and our nights in legislation, for the first five years of our associative life. The question in issue was vital. It was whether the infant association should or should not have new institutions; whether it should be Civilisee or Phalansterian; whether it should be a mere joint-stock corporation such as had been before, or whether the new form of industrial organization indicated by Fourier should be initiated. In the contest between the two principles of civilized Joint-stock Association and of the Phalansterian or Serial Organization, the latter ultimately prevailed; and in this triumph of the idea of the natural organic forms of society through the method of the series, we see distinctly the development of the germ of the Phalanx. For when we have a true principle evolved, however insignificant the development may be, the results, although limited by the smallness of the development, will nevertheless be right in kind. It is perhaps important, to the end that the results of our experience be rightly comprehended, to indicate the essential features of the order of society that is to succeed the present disorder, and wherein it differs from all other social forms.

A fundamental feature is, that we deny the bald atheism that asserts human nature to be a melancholy failure and unworthy of respect or trust, and therefore to be treated as an alien and convict. On the contrary, we hold that instead of chains, man requires freedom; instead of checks, he requires development; instead of artificial order through coercion, he requires the Divine Harmony that comes through counterpoise. Hence society is bound by its own highest interests, by the obligation it owes to its every member, to make organic provision for the entire circle of human wants, for the entire range of human activity; so that the individual shall be emancipated from the servitude of nature, from personal domination, from social tyrannies; and that thus fully enfranchised and guaranteed by the whole force of society, into all freedoms, and the endowment of all rights pertaining to manhood, he may fulfill his own destiny in accordance with the laws written in his own organization.

In the Phalanx, then, we have, in the sphere of production, the relation of employer and employed stricken out of the category of relations, not merely as in the simple Joint-stock Corporations by substituting for the individual employer, the still more despotic and irresistible corporate employer; but by every one becoming his own employer, doing that which he is best qualified by endowment to do, receiving for his labor precisely his share of the product, as nearly as it can be determined while there is no scientific unit of value.

In the sphere of circulation or currency, a representation of all the wealth produced, so that every one shall have issued to him for all his production, the abstract or protenn form of value, which is convertible into every other form of value. In commerce or exchanges, reducing this from a speculation as now, to a function; employing only the necessary force to make distributions; and exchanging products or values, on the basis of cost.

In the sphere of social relations, freedom to form ties according to affinities of character.

In the sphere of education, establishing, not through the exaltation into professorships of this, that, or other notable persons, but through a body of institutions reposing upon industry, and having organic vitality, the natural method of education.

Commencing with the nursery, and making, through the living corporation—through adequately endowed institutions that fail not, provision for the entire life of the child, from the cradle upward; and initiating him step by step, not into nominal ostensible "education" apart from his life, but into the real business of life, the actual production and distribution of wealth, the science of accounts and the administration of affairs; and providing that through uses, the science that lies back of uses shall be acquired; so theory and practice, the application of science to the pursuits of life shall, through daily use, become as familiar as the mother tongue; and thus place our children at maturity in the ranks of manhood and womanhood, competent to all the duties and activities of life, that they may be qualified by endowment to perform.

In the sphere of administration, a graduated Hierarchy of orders, from the simple chief of a group, or supervisor of a single function, up to the unitary administration of the Globe.

In the sphere of religion, the religious life as contrasted with the profession of a religious faith. The intellect requires to be satisfied as well as the affections, and is so with the scientific and therefore uni-

versal formula, that the religious element in man is the passion of unity; that is, that all the powers of the soul shall attain to true equilibrium, and act normally in accordance with Divine Law, so that human life in all its powers and activities shall be in harmonious relations with nature, with itself, and with the supreme center of life.

Of course we speak of the success of an idea, and only expect realization through gradual development. It is obvious also that such realization can be attained only through organization; because, unaided, the individual makes but scanty conquests over nature, and but feeble opposition to social usurpations.

The principle, then, of the Serial Organization being established, the whole future course of the Association, in respect to its merely industrial institutions, was plain, viz: to develop and mature the serial form.

Not that the old questions did not arise subsequently; on the contrary on the admission of new members from time to time, they did arise and have discussion anew; but the contest had been virtually decided. The Association had pronounced with such emphasis in favor of the organization of labor upon the basis of co-operative efforts, joint-stock property, and unity of interests, that those holding adverse views gradually withdrew; and the harmony of the Association was never afterward in serious jeopardy.

During the later as well as earlier years of our associated life, the question of preference of modes of realization came under discussion in the Phalansterian school, one party advocating the measure of obtaining large means, and so fully endowing the Phalanx with all the external conditions of attractive industry, and then introducing gradually a body of select associates. This Association, as represented in the conventions of the school, held to the view that new social institutions, new forms into which the life of a people shall flow, cannot be determined by merely external conditions and the elaboration of a theory of life and organization, but are matters of growth. The following distinctive declaration upon this question is taken from a circular printed by this Association for private distribution in 1847:

"Our view is that the true Divine growth of the Social, as of the Individual Man, is the PROGRESSIVE DEVELOPMENT OF A GERM; and while we would not in the slightest degree oppose a scientific organization upon a large scale, it is our preference to pursue a more progressive mode, to make a more immediately practical and controllable attempt.

"The call of to-day we understand to be for evidence—

"First: Of the possibility of harmony in Association.

"Second: That by associated effort, and the control of machinery, the laborer may command the means, not only of comfort and the necessities of life, but also of education and refinement.

"Third: That the nature of the relations we would establish are essentially those of Religious Justice.

"The possibility of establishing true social relations, increased production, and the embodiment of the religious sentiment, are, if we read the signs aright, the points upon which the question of Association now hinges in the public mind.

"Because, First: Man's capacity for these relations is doubted.

"Because, Second: Production is an essential and permanent condition of life, and means of progress.

"Because, Third: It is apprehended that the religious element is not sufficiently regarded and provided for in Association.

"Demonstrate that capacity—prove that men by their own efforts, may command all the means of life—show in institutions the truly religious nature of the movement and the relations that are to obtain, and the public will be gained to the idea of Association."

Another question still has been pressed upon us offensively by the advocates of existing institutions, as though their life were pure and their institutions perfect, while no terms of opprobrium could sufficiently characterize the depravity of the Socialists; and this question is that of the Marriage relation. Upon this question a form of society that is so notoriously rotten as existing civilization is—a society that has marriage and prostitution as complementary facts of its relations of the sexes—a society which establishes professorships of abortion—which methodizes infanticide—which outlaws woman—might at least assume the show of modesty—might treat with common candor any and all who are seeking the Divine Law of marriage. Instead, therefore, of recognizing its right to defend us, we put that society upon its defense, and say to it, Come out of your infidelities, and your crimes, and your pretenses; seek out the law of righteousness, and deal justly with woman.

Nevertheless this is a question in which we, in common with others, have a profound interest; it is a question which has by no means escaped consideration among us, and we perhaps owe it to ourselves to state our position.

What the true law of relationship of the sexes is, we, as a body, do not pretend to determine. Here,

as elsewhere, individual opinion is free; but there are certain conditions, as we think, clearly indicated, which are necessary to the proper consideration of the question; and our view is, that it is one that must be determined mainly by woman herself.

When she shall be fully enfranchised, fully endowed with her rights, so that she shall no longer be dependent on marriage for position, no longer be regarded as a pensioner, but as a constituent of the State; in a single phrase, when society shall, independently of other considerations than that of inherent right, assure to woman social position and pecuniary independence, so that she can legislate on a footing of equality, then she may announce the law of the sexual relations.

But this can only occur in organized society; society in which there is a complete circle of fraternal institutions that have public acceptance; can only occur when science enters the domain of Human Society, and determines relations, as it now does in Astronomy or Physics.

We therefore say to civilization, You have no adequate solution of this problem that is convulsing you, and in which every form of private and public protest against the actual condition is expressing itself.

Besides this we claim what cannot be claimed for any similar number of people in civilization, viz., that we have been here over nine years, with an average population of nearly one hundred persons of both sexes and all ages, and, judged by the existing standard of morals, we are above reproach on this question.

Thus we have proceeded, disposing of our primary legislation, demonstrating to general acceptance the rectitude of our awards and distributions of profit, determining questions of social doctrine, perfecting methods of order, and developing our industry, with a fair measure of success. In this latter respect the following statistics will indicate partially the progress we have made.

We commenced in 1843, as before mentioned, with a dozen subscribers, and an aggregate subscription of \$8,000. On the 30th of November, 1844, upon our first settlement, our property amounted in round numbers to.....\$28,000.00
Of which we owed in capital stock and balances due members, say.....18,000.00
The remainder was debt incurred in purchasing the land.....\$ 9,000.00
Implements, &c.....1,000.00
Total.....\$10,000.00

Our population at this period, including members and applicants, was nearly as follows:

Men.....32
Women.....19
Children of both sexes under 16 years.....26

Making an aggregate of.....77

At one period thereafter our numbers were reduced to about 65 persons. On the 30th of November, 1852, our property was estimated at \$80,000, held as follows:

Capital stock and balances of account due members, say.....\$62,800.00
Permanent debt.....12,103.00
Floating debt.....5,097.00

Total.....\$80,000.00

Dividing this sum (which includes the value of buildings and movable property, amounting to, say over \$35,000) by 673, the number of acres, and \$119 per acre, which is not much above the average value of such land with ordinarily good improvements, covers the entire cost of our property. At this period our population of members and applicants is as follows:

Men.....48
Women.....37

Adults.....85
Children under 16 years.....27

Making an aggregate of.....112

Dividing the sum of property by this number, we have an average investment for each man, woman and child, of over \$700, or for each family of five persons, say \$3,500.

It is to be remarked that we have land enough for a much larger population than our present number, so that as population increases, a smaller average investment will suffice.

Dividing the sum of our permanent debt by the number of our population, the average to each person is, say \$107.

For the purpose of comparing the pecuniary results of our industry to the individual, with like pursuits elsewhere, we make the following exhibition:

In the year 1844 the average earnings of adults, besides their board, was three dollars and eighty cents a month, and the dividend for the use of capital was 4.7 per cent.

1845. Earnings of labor was.....\$ 8.21 per month.
of capital.....05.1 per cent.
1846. Earnings of labor.....2.73 per month.
of capital.....04.4 per cent.

1847. Earnings of labor.....12.02 per month.
of capital.....05.6 per cent.
1848. Earnings of labor.....14.10 per month.
of capital.....05.7 per cent.
1849. Earnings of labor.....13.58 per month.
of capital.....05.6 per cent.
1850. Earnings of labor.....13.58 per month.
of capital.....05.52 per cent.
1851. Earnings of labor.....14.59 per month.
of capital.....04.84 per cent.

It is to be noted that when we took possession of our domain, the land was in a reduced condition, and upon our improvements we have made no profit excepting subsequent increased revenue, they having been valued at cost.

Also that our labors were mainly agricultural until within the last three years, when milling was successfully introduced. We have, it is true, carried on various mechanical branches for our own purposes, such as building, smith-work, tin-work, shoe-making, &c.; but for purposes of revenue, we have not to much extent succeeded in introducing mechanical branches of industry.

Furthermore, we divide our profits upon the following general principles:

For labors that are necessary, but repulsive or exhausting, we award the highest rates; for such as are useful, but less repugnant or taxing, a relatively smaller award is made; and for the more agreeable pursuits, a still smaller rate is allowed.

Thus observing this general formula in our classification of labor, viz.: the Necessary, the Useful, and the Agreeable; and also awarding to the individual—1, for his labor; 2, for the talent displayed in the use of means, or in adaptation of means to ends, wise administration, &c.; and 3, for the use of his capital, it will be perceived that we make our award upon a widely different basis from the current method. We have a theory of awards, a scientific reason for our classification of labor, and our awards to individuals; and one of the consequences is that women earn more, relatively, among us than in existing society.

In matters of education we have hitherto done little else than keep, as we might, the common district school, introducing, however, improved methods of instruction. Other interests have pressed upon us; other questions clamored for solution. We were to determine whether or not we could associate in all the labors of life; and if yea, then whether we could sufficiently command the material means of life, until we should have established institutions that would supersede the necessity of strenuous personal effort.

It will be understood that this work has been sufficiently arduous, and consequently that our children being too feeble in point of numbers to assert their rights, have been pushed aside.

[Here follows a labored disquisition on the possibilities of serial education, which we omit, as the substance of it can be found in the standard expositions of Fourierism.]

* * * If now we are asked, what questions we have determined, what results we may fairly claim to have accomplished through our nine years of associated life and efforts at organization, we may answer in brief, that so far as the members of this body are concerned, we meet the universal demand of this day with INSTITUTIONS WHICH GUARANTEE THE RIGHTS OF LABOR and the products thereof, OF EDUCATION, and a HOME, and SOCIAL CULTURE. This is not a mere declaration of abstract rights that we claim to make, but we establish our members in the possession and enjoyment of these rights; and we venture to claim that, so far as the comforts of home, private rights and social privileges are concerned, our actual life is greatly in advance of that of any mixed population under the institutions of existing civilization, either in town or country. We claim, so far as with our small number we could do, to have ORGANIZED LABOR through voluntary Association, upon the principle of unity of interests; so reconciling the hitherto hostile parties of Laborer and Capitalist; so settling the world-old, world-wide quarrel, growing out of antagonistic interests among men; that is, we have organized the production and distribution of wealth in agricultural and domestic labor, and in some branches of mechanics and manufactures, and thus have abolished the servile character of labor, and the servile relation of employer and employed. And it is precisely in the point where failure was most confidently predicted, viz., in Domestic Labor, that we have most fully succeeded, because, mainly as we suppose, in the larger numbers attached to this industry we had the conditions of carrying out more fully the serial method of organization.

In distributing the profits of industry we have adopted a law of equitable proportion, so that when the facts are presented, we have initiated the measure of attaining to practical justice, or in the formula of Fourier, "Equitable distribution of profits." We claim also that we guarantee the sale of the products of industry; that is, we secure the means of converting any and every form of product or fruit of labor at the cost thereof, into any other form, also at cost. For all our labor is paid for in a Domestic Currency. In other words, when value is produced,

a representative of that value is issued to the producer; and only so far as there is the production of value, is there any issue of the representative of value; so that property and currency are always equal, and thus we solve the problem of banking and currency; thus we have in practical operation, what Proudhon vainly attempted to introduce in France; what Kellogg proposed to introduce under governmental sanction in this country; what Warren proposes to accomplish by his labor notes and exchanges at cost.

We might state other facts, but let this suffice for the present; and we will only say in conclusion, that when the organization of our educational series shall be completed, as we hope to see it, we shall thus have established as a body a measurably complete circle of fraternal institutions, in which social and private rights are guaranteed; we shall then fairly have closed the first cycle of our society's life and efforts, fairly have initiated the means of consecutive growth, fairly have laid the germs of living institutions, of the Corporations which have perpetual life, which gather all knowledges, which husband all experiences, and into the keeping of which we commit all material interests, and which only need a healthy development to change without injustice, to absorb without violence, the discords of existing society, and to unfold, as naturally as the chrysalis unfolds into a form of beauty, a new and higher order of human society.

To carry on this work we need additional means to endow our agricultural, our educational, our milling and other interests, and to build additional tenements; and above all we need additional numbers of people who are willing to work for an idea—men and women who are competent to establish or conduct successfully some branch of profitable industry—who understand the social movement—who will come among us with worthy motives, and with settled purpose of fraternal co-operation; who can appreciate the labor, the conditions of life, the worth of the institutions we have and propose to have, in contrast with the chances of private gain accompanied by the prevailing disorder, the denial of right, and the ever increasing oppressions of existing civilization.

In brief, we want people of executive and administrative power—competent industrialists and directors of industry, who can appreciate the difference between order and confusion—between organized society, and society unorganized; and who are able and willing to work heartily for the organization of institutions in which common rights shall be secured, and who are content to take their share of good through that of the common good.

The views of members and applicants upon the foregoing statement are expressed by the position of their names in the columns below.

AYE.

H. T. Stone,	Engenia Thomeon,	F. L. Holmes,
Lucius Eaton,	Leemon Stockwell,	Gertrude Sears,
Alexander Longley,	E. N. Stockwell,	E. A. Angell,
Herman Schetter,	A. F. French,	L. E. Bucklin,
Nathaniel H. Colson,	W. A. French,	L. E. Bucklin,
John Ash, Jr.,	Mary E. F. Grey,	Edwin D. Sayre,
John H. Steel,	Althion Sears,	O. S. Holmes,
Phoebe T. Drew,	H. Bell Munday,	John V. Sears,
John Gray,	Caroline M. Hathaway,	P. French,
Rob. J. Smith,	Anna E. Hathaway,	M. A. Martin,
J. R. Vanderburgh,	Anna Guillauden,	L. French,
Jas. Renshaw,	L. Munday,	Z. King, Jr.,
J. G. Drew,	Chloe Sears,	D. H. King,
S. Martin,	Joseph T. French,	A. J. Lanotte,
James Renshaw, Jr.,	Emile Guillauden, Jr.,	W. K. Prentice,
N. H. Stockwell,	Chas. G. French,	Julia Bucklin,
Ellon M. Stockwell,		— Maynet.

NAY.

Geo. Perry, [believes that difficulty arises from the selfishness, class-interest, and personal ambition, of Class No. 1 and 2; also, last and not least, absence of uniformity of attractions.]
 J. R. Coleman, [endorses the above sentiments.]
 James Warren, do.
 H. N. Coleman, do.
 M. Hammond, [has very reluctantly concluded that the difficulty is in the institution and not in the members.]

We will now select a few pictures of life at the North American from the files of the *Harbinger*, and close with Macdonald's notes of his three visits.

Fourth of July (1845) at the Phalanx.

*** As soon as the moisture was off the grass, a group went down to the beautiful meadows to spread the hay; and the right good will, quickness, and thoroughness with which they completed their task, certainly illustrated the attractiveness of combined industry. Others meanwhile were gathering for the dinner, the vegetables, of which, by the consent of the whole neighborhood, they have a supply unsurpassed in early maturity and excellence; and still others were busy in the various branches of domestic labor.

And now, the guests from New York and the country around having come in, and the hour for the meeting being at hand, the bell sounded, and men, women, and children assembled in a walnut grove near the house, where a semicircle of seats had been arranged in the cool shade. Here addresses were given by W. H. Channing and Horace Greeley, illustrating the position, that *Association is the truly consistent embodiment in practice, of the professed principles of our Nation.*

After some hour and a half thus spent, the company adjourned to the house, where a table had been spread the whole length of the hall, and partook of a most abundant and excellent dinner, in which the hospitable sisters of the Phalanx had most satisfactorily proved their faith in their works. Good cold water was the only beverage, thanks to the temperance of the members. A few toasts and short speeches seasoned the feast.

And now once again, the afternoon being somewhat advanced, the demand for variety was gratified by a summons to the hay-field. Every rake and fork were in requisition; a merrier group never raked and pitched; never was a meadow more dexterously cleared; and it was not long before there was a demand that the *Right to Labor* should be honored by fresh work, which the chief of the group lamented he could not at the moment gratify. To close the festivities the young people formed in a dance, which was prolonged till midnight. And so ended this truly cheerful and friendly Holy-day.

Mr. G. Ripley's visit to the Phalanx.

May 14, 1846.

*** Arriving about dinner time at the Phalanx, we received a cordial welcome from our friends, and were soon seated at their hospitable table, and were made to feel at once that we were at home, and in the midst of those to whom we were bound by strong ties. How could it be otherwise? It was a meeting of those whose lives were devoted to one interest, who had chosen the lot of pioneers in a great social reform, and who had been content to endure sacrifices for the realization of ideas that were more sacred than life itself. Then, too, the similarity of pursuits, of the whole mode of life in our infant Associations, produces a similarity of feeling, of manners, and I could almost fancy, even of expression of countenance. I have often heard strangers remark upon the cheerfulness and elasticity of spirit which struck them on visiting our little Association; and here I found the same thing so strongly displayed, that in conversing with our new friends, it seemed as if they were the same that I had left at home, or rather that I had been side by side with them for months or years, instead of meeting them to-day for the first time. I did not need any formal introduction to make me feel acquainted, and I flatter myself that there was as little reserve cherished on their part.

After dinner, we were kindly attended by our friend Mr. Sears over this beautiful, I may truly say, enchanting Domain. I had often heard it spoken of in terms of high commendation; but I must confess, I was not prepared to find an estate combining so many picturesque attractions with such rare agricultural capabilities.

*** Our friends here have no doubt been singularly fortunate in procuring so valuable a Domain, as the scene of their experiment, and I see nothing which, with industry and perseverance, can create a doubt of their triumphant success, and that at no very distant day.

I was highly gratified with the appearance of the children, and the provision that is made for their education, physical as well as intellectual. I found them in a very neat school-room, under the intelligent care of Mrs. B., who is devoting herself to this department with a noble zeal and the most pleasing results. It is seldom that young people in common society have such ample arrangements for their culture, or give evidence of such a healthy desire for improvement.

This Association has not been free from difficulties. It has had to contend with the want of sufficient capital, and has experienced some embarrassment on that account. It has also suffered from the discouragement of some of its members—a result always to be expected in every new enterprise, and by no means formidable in the long run,—and discontent has produced depression. Happily, the disaffected have retired from the premises, and with few, if any, exceptions, the present members are heartily devoted to the movement, with strong faith in the cause and in each other, and determined to deserve success, even if they do not gain it. Their prospects, however, are now bright, and with patient industry and internal harmony they must soon transform their magnificent domain into a most attractive home for the Associative household. May God prosper them!

Mr. C. Neidhart's visit to the Phalanx.

July 4, 1847.

*** It is impossible for me to describe the deep impression which the life and genial countenances of our brethren have made upon us. Although not belonging to what are very unjustly called the higher classes, I discovered more true refinement, that which is based upon humanitarian feeling, than is generally found among those of greater pretensions. There is a serene, earnest love about them all, indicating a determination on their part to abide the issue of the great experiment in which they are engaged.

After our fatiguing walk over the domain, I found their simple but refreshing supper very inviting. Here we saw for the first time the women assembled, of whom we had only caught occasional glimpses be-

fore. They appeared to be a genial band, with happy, smiling countenances, full of health and spirits. Such deep and earnest eyes, it seemed to me, I had never seen before. Most of the younger girls had wreaths of evergreen and flowers wound around their hair, and some also around their persons in the form of scarfs, which became them admirably. * *

After tea we resorted to the reading-room, where are to be found on files all the progressive and reformatory as well as the best agricultural papers of the Union—such as the *New York Tribune*, *Practical Christian*, *Young America*, *Harbinger*, &c. There is also the commencement of a small library.

Only one thing was wanting to enliven the evening, and that was music. They possess, I believe, a guitar, flutes, and other instruments, but the time necessary for their cultivation seems to be wanting. The want of this so necessary accompaniment of universal harmony, was made up to us by some delightful hours which we spent in the parlor of Mrs. B., who showed us some of her beautiful drawings, and in whose intelligent society we spent the evening. This lady was formerly a member of the Clermont Phalanx, Ohio. I was sorry there was not time enough to receive from her an account of the causes of the disbandment of this attempt. She must certainly have been satisfied of the superiority of Associated life, to encourage her to join immediately another. * *

It was my good fortune (notwithstanding the large number of visitors, fifteen,) to obtain a nice sleeping room, from which I was sorry to see I had driven some obliging member of the Phalanx. The orderly simplicity of this room was quite pleasing. It enabled us to form some judgment of the order which pervaded the Community. * *

Next morning we took an early breakfast, and accompanied by Mr. Wheeler, a member of the society, we wandered over the whole domain. * *

On our way home we struck across Brisbane Hill, where they intend to erect the future Phalanxian house on a more improved and extensive plan. * *

There is religious worship here every Sunday, in which all those who feel disposed may join. The members of the society adhere to different religious persuasions, but do not seem to care much for the outward forms of religion. * *

As far as I could learn, the health of the Phalanx has been generally very good. They have lost, however, several children by different diseases. During the prevalence of the small-pox in the Community, the superiority of the combined order over the isolated household was most clearly manifested. Quite lately they have constructed a bathing-house. The water is good, but must contain more or less iron, as the whole country is full of it. * *

Macdonald's first visit to the Phalanx.

October, 1851.

"It was dark when I arrived at the Phalanstery. Lights shone through the trees from the windows of several large buildings, the sight of which sent a cheering glow through me, and as I approached, I inwardly fancied that what I saw was part of an early dream. The glancing lights, the sounds of voices, and the notes of music, whilst all nature around was dark and still, had a strange effect, and I almost believed that this was a Community where people were really happy.

"I entered and inquired for Mr. Bucklin, whose name had been given me. At the end of a long hall I found a small reading-room, with four or five strange-looking beings sitting round a table reading newspapers. They all appeared eccentric, not alone because they were unshaven and unshorn, but from the peculiar look of their eyes and form of their faces. Mr. Bucklin, a kind man, came to me, glancing as if he anticipated something important. I explained my business, and he sat down beside me; but though I attempted conversation, he had very little to say. He inquired if I wished for supper, and on my assenting, he left me for a few minutes and then returned, and very soon after he led me out to the other building. We passed through a passage and up a short flight of steps into a very handsome room, capable, I understood, of accommodating two hundred persons at dinner. It had a small gallery or balcony at one end of it, and six windows on either side. It was furnished with two rows of tables and chairs, each table large enough for ten or twelve persons to dine at. There were three bright lamps suspended from the ceiling. At one end of the room the chairs and tables had been removed, and several ladies and gentlemen were dancing cotillions to the music of a violin, played by an amateur in the gallery. At the other end of the room there was a doorway leading to the kitchen, and near this, my supper was laid very nice and

tily. Mr. Bucklin introduced me to Mr. Holmes, a gentleman who had lived in the Skaneateles and Trumbull experiments; and Mr. Holmes introduced me to Mr. Williston, who gave me some of the details of the early days of the North American Phalanx, during which he sometimes lived in high style, and sometimes was almost starved. He told of the tricks which the young members played upon the old members, many of whom had left.

"On looking at the dancers, I perceived that several of the females were dressed in the new costume, which is no more than shortening the frock and wearing trousers the same as men. There were three or four young women, and three or four children so dressed. I had not thought much of this dress before, but was now favorably impressed by it, when I contrasted it with the long dresses of some of the dancers. This style is decidedly superior, I think, for any kind of active employment. The dress seems exceedingly simple. The frocks were worn about the same length as the Highland kilts, ending a little above the knee; the trousers were straight, and both were made of plain material. Afterwards I saw some of the ladies in superior suits of this fashion, looking very elegant.

"Mr. Holmes showed me to my bed, which was in the top of another building. It was a spacious garret with four cots in it, one in each corner. There were two windows, one of which appeared to be always open, and at that window a young man was sleeping, although the weather was very wet. The mattress I had was excellent, and I slept well; but the accommodations were rather rude, there being no chairs nor pegs to hang the clothes upon. The young men threw their clothes upon the floor. There was no carpet, but the floor seemed very clean.

"It rained hard all night, and the morning continued wet and unpleasant. I rose about seven, and washed in a passage-way leading from the sleeping-rooms, where I found water well supplied. Passed rows of small sleeping-rooms, and went out for a stroll. The morning was too unpleasant for walking much, but I examined the houses, and found them to be large framed buildings, the largest of the two having been but recently built. It formed two sides of a square, and had a porch in front and on part of the back. It appeared as if the portion of it which was complete was but a wing of a more extensive design, intended to be carried out at some future time. The oldest building reminded me of one of the Rappite buildings in New Harmony, excepting that it was built of wood and theirs of brick. It formed a parallelogram, two stories high, with large garrets at the top. A hall ran nearly the full length of the building, and terminated in a small room which is used as a library, and to which is joined the office. Apartments ranged on either side of the hall up stairs. All the rooms appeared to be bedrooms, and were in use. The new building was more commodious. There were well furnished sitting-rooms on either side of the principal entrance. The dining-hall, which I have before mentioned, was in the rear of this. Up stairs the rooms were ranged in a similar manner to the old building, and appeared to be very comfortable. I was informed that they were soon to be heated by steam. All these apartments were rented to the members at various prices, according to the relative superiority of each room.

"As the bell at the end of the building rang a second time for breakfast, I followed some of the members into the room, and on entering took my seat at the table nearest to the door. I afterwards learned that this was the vegetarian table, and also that it was customary for each person always to occupy the same seat at his meals. The tables were well supplied with excellent wholesome food, and I think the majority of the members took tea and coffee and ate meat. Young men and women waited upon the tables, and seemed active and agreeable. An easy freedom and a harmonious feeling seemed to prevail.

"On leaving the room I was introduced to Mr. C. Sears, who I ascertained was what they called the 'leading mind.' He was rather tall, of a nervous temperament, the sensitive predominating, and was easy and affable. On my informing him of the object

of my visit, he very kindly led me to his office and showed me several papers, which gave me every information I required. He introduced me to Mr. Renshaw, a gentleman who had been in the Ohio Phalanx. Mr. R. was engaged in the blacksmith-shop; looked quite a philosopher, so far as form of head and length of beard and hair was concerned; but he had a little too much of the sanguine in his temperament to be cool at all times. He very rapidly asked me the object of my work; what good would it do? what was it for? and seemed disposed to knock down some imaginary wrong, before he had any clear idea of what it was. I explained, and together with Mr. Sears had a short controversy with him, which had a softening tendency, though it did not lead to perfect agreement. Mr. Sears contended that Community experiments failed because the accounts were not clearly and faithfully kept; but Mr. Renshaw maintained that they all failed for want of means, and that the public impression that the members always disagreed was quite erroneous.

I was introduced to other members, and among them to Mr. French, a gentleman who had once been a Universalist preacher. He was very kind, and gave me some information relative to the Jefferson County Industrial Association.

"At dinner I found a much larger crowd of persons in the room than at breakfast.

"I made the acquaintance of Mr. John Grey, a gentleman who had lived for five years among the Shakers, and who was still a Shaker in appearance. Mr. Grey is an Englishman, as would readily be perceived by his peculiar speech; but with his English he had gotten a little mixture of the 'Down east,' where he had lately been living. Mr. Grey was very fluent of speech, and what he said to me would almost fill a volume. He spoke chiefly of his Shaker experience, and of the time he had spent among the Socialists of England. He said it was his intention to visit other Communities in the United States, and gain all the experience he could amongst them, and then return to England and make it known. He was a dyer by trade, (and on that account was much valued by the Shakers), as well as being very useful in taking care of hogs. He spoke forcibly of the evils of celibacy among the Shakers, and of their strict regulations. He preferred living in the North American Phalanx, feeling more freedom, and knowing that he could go away when he pleased without difficulty. He thought the wages too low. Reckoning, for instance, that he earned about 90 cts. per day for 10 hours labor, he got in cash every two weeks three-fourths of it, the remaining fourth going to the Phalanx as capital. Out of these wages he had to pay \$1.50 per week for board, and \$12.00 a year rent, besides extras; but he had a very snug little room, and lived well. He thought single men and women could do better there than married ones; but either could do better, so far as making money was the object, in the outer world. He decidedly preferred the single family and isolated cottage arrangement. I made allowances for Mr. Grey's opinions, when I remembered that he had been living five years among the Shakers, and but four months at the N. A. P., whose regulations regarding capital and interest he was not very clear upon.

"I had a conversation with a lady who had lived two years at Hopedale; she was intelligent, but very sanguine—well-spoken and agreeable, but had too much enthusiasm. She described to me the early days of Hopedale and its present condition. She did not like it, but preferred the N. A. P. and its more unitary arrangements. She thought that the single-cottage system was wrong, and that woman would never attain her true position in such circumstances—had a great opinion of woman's abilities and capacities for improvement—was sorry that the Phalanx had such a great sounding name, it was too bombastic—had once been very sanguine, but was now chastened down—still had much hope—believed that the N. A. P. could not be called an experiment on Fourier's plan; the necessary elements were not there, and never had been, and no experiment had ever been attempted with such material as Fourier proposed—until that is done, we cannot say the system is false, &c. &c.

"After supper I had conversation with several persons on Mr. Warren's plan of 'Equitable Commerce.' Most of them were well disposed towards his views of 'Individuality,' but not toward his 'Cost Principle,' many believing the difficulties of estimating the cost of many things not to be overcome; the details in carrying out the system would be too trifling and fine-drawn. Conversation turned upon the Sabbath. Some thought it would be good to have periodical meetings for reading or lecturing, and others thought it best to have nothing periodical, but leave everything and everybody to act in a more natural manner, such as eating when you are hungry, drinking when you are thirsty, and resting when you are tired; let the child play when it is so inclined, and teach it when it demands to be taught. There were all kinds of opinions among them regarding society and its progress. My Shaker friend thought that society was progressing 'first-rate' by means of Odd-Fellowship, Freemasonry, all benevolent associations, railroads, steamboats, and especially all kinds of large manufactories, without such little attempts as these of the N. A. P. to regenerate mankind.

"I might speculate on this strange mixture of minds, but prefer that the reader should take the facts and philosophize for himself. Here were persons who for many years had tried many schemes of social re-organization in various parts of the country, brought together not from a personal knowledge and attraction for each other, but through a common love of the social principles, which like a pleasant dream attracted them to this, the last surviving of that extensive series of experiments which commenced in this country about the year 1843.

"I retired to my cot about ten o'clock, and passed a restless night. The weather was warm and wet, and continued so in the morning. Rose at five o'clock and took breakfast with Dr. Lazarus and the stage-driver, and at a quarter to six we left the Phalanx in their neat little stage.

"During the journey to Key Port the Doctor seemed to be full of Association, and made frequent allusions to that state in which all things would be right, and man would hold his true position—thought it wrong to cut down trees, to clear land, to raise corn to fatten pigs to eat, when, if the forest was left alone, we could live on the native deer, which would be much better food for man; he would have fruit-trees remain where they are found naturally; and he would have many other things done which the world would deem crazy nonsense.

Macdonald's second visit to the Phalanx.

"I visited the N. A. P. again in July 1852. The visit was an interesting one to me; but I will only refer to the changes which had taken place since my last visit.

"They had changed their eating and drinking arrangements, and adopted the eating-house system. At the table there is a bill of fare, and each individual calls for what he wants; on obtaining it the waiter gives him checks, with the price of the article marked thereon. After the meal is over the waiters go round and enter the sum marked upon the check which each individual has had, in a book belonging to that individual; the total is added up at the end of each month and the payments are made. Each person found his own sugar, which was kept upon the table. Coffee was half a cent per cup, including milk; bread one cent per plate; butter, I think, half a cent, meat two cents, pie two cents; and other things in like proportion. On Mr. Holmes's book, the cost of living ran thus: Breakfast from one and a half cents to three and a half cents; dinner four and a half cents to nine cents; supper four and a half cents to eight cents. In addition to this, as all persons use the room alike, each had to pay the same rent, which was thirty-six and a half cents per week; each person also paid a certain portion for the waiting labor, and for lighting the room. The young ladies and gentlemen who waited on table, as well as the Phalanx Doctor (a gentleman of talent and politeness) who from attraction performed the same duty, got six and a quarter cents per hour for their labor.

"The wages of various occupations, agricultural mechanical and professional, vary from six cents to

ten cents per hour; the latter sum is the maximum. The wages are paid to each individual in full every month, and the profits are divided at the end of the year. Persons wishing to become members are invited to become visitors for thirty days. At the end of that time it is sometimes necessary for them to continue another thirty days; then they may be admitted as probationaries for one year, and if they are liked by the members at the end of that time, it is decided whether they shall become full members or not.

"They had commenced brick-making, intending to build a mill; thought of building at Key Port or Red Bank. Some anticipated a loan from Horace Greeley. Their stock was good; some said it was at par; one said, at seventy-five per cent. premium(?) The profits were invested in things which they thought would bring them the largest interest; they had shares in two steam-boats running to New York from Key Port and Red Bank.

"Their crops looked well, and superior to any in the vicinity; there were large fields of corn and potatoes, and a fine one of tomatoes. The first bushel of the latter article had just been sent to the New York market, and was worth eight dollars. There was a field of good melons, quite a picture to look upon. Since my last visit there had been an addition made to the large building. A man had built the addition at a cost of \$800, and had put \$200 into the Phalanx, making \$1,000 worth of stock. He lived in the house as his own. There is a neat cottage near the large building, which I believe is also Association property, put in by the gentleman who built it and uses it—a Mr. Manning, I believe.

"The wages were all increased a little since my last visit, and there seemed to be more satisfaction prevailing, especially with the eating-house plan, which I understood had effected a saving of about two-thirds in the expenditure; this was especially the case in the article of sugar.

"The stage group was abolished; the stage was sold, but called there regularly with the mails and passengers as before. It did not pay them well enough.

"I gleaned the following: The Phalanx property could support one thousand people, yet they cannot get them—have not sufficient accommodations—some doubt about the advantage of taking more members until they are richer—all say they are doing well; yet some admit that individually they could do better, or that an individual with that property could have done better than they have done. They hire about sixteen Dutch laborers, and say they are better treated than they would be elsewhere. They board in a room beneath the Phalanx dining-room, and lodge in various out-places around.

"They had an addition of six Frenchmen to their numbers, said to be exiles; these persons were industrious, and were well liked, I understood.

"In a conversation with one of the discontented members, who had been there five years, he said that after an existence of nine years, there were fewer members than at the commencement; there was something wrong in the system they were practicing; and if that was Association, then Association was wrong; thinks there are some persons who try to crush and oust those who differ from them in opinion, or who wish to change the system so as to increase their number.

"There was more than enough work for all to do, mechanics especially. Carpenters were in demand. They had to hire the latter at \$1.50 per day. They don't get any to join them. Some thought the wages too low; yet the cost of living was not much over \$2.00 per week, including washing and all else but clothing and luxuries.

"My acquaintance, John Grey, had been away from the Phalanx for some months, but had returned, having found that he could not live in 'old society' again—sooner than that, he would return to the Shakers. He spoke much more favorably of the N. A. P. than before, and was particularly pleased with the eating arrangement; he wanted to see the individual system carried out still further among them, for in proportion as they adopted that, they were made free and happy; but in proportion as they pro-

gressed towards Communism, the result was the reverse. After alluding to their many little difficulties, he pointed out so many advantages, that they seemed to counterbalance all the evils spoken of by himself and others. Criticism, he said, was the most potent regulator and governor.

"The charges were increased at the Phalanx. For five meals and very inferior sleeping accommodations twice, I paid \$1.75.

"The Phalanx had paid five per cent. dividend on stock, for the past year."

Macdonald's third visit to the Phalanx in the fall of 1859.

"On my journey from Red Bank I had for my fellow-passengers, the well-known Albert Brisbane and a young man named Davidson; and there were some most interesting debates upon Spiritualism and Association.

"At the Phalanx I was pleased with the appearance of things during this visit. I saw the same faces, and felt assured they were 'sticking to it.' I also fell in with some strangers who had been lately attracted there.

"I was informed by one or two of the members that the articles which had been published regarding the Phalanx in the New York Herald, had done them good. It made the place known, and caused many strangers to visit them; among whom were some capitalists who offered to lend their aid; a Dr. Parmelee was named as one of these. The articles also did good in criticising their peculiarities, letting them know what the 'world' thought of them, and shaking them up, like wind upon a stagnant pond.

"Mr. Sears informed me that they had had a froshet in August, which destroyed a large quantity of their forage; and the dams were broken down, causing a loss of two or three hundred dollars. Their peach-orchard had failed, causing a deficiency of nearly two-thirds the usual amount of peaches. He was of the opinion that in five years they would be able to show something more tangible to the world. He thought that in about that time the experiment would have completed a marked phase in its history, and become more worthy of notice.

"In a conversation with Mr. French I learned he had been away from the Phalanx for three weeks, seeing his friends in the country; but it made him happy to return again; he felt he could not live elsewhere.

"He said their grand object was, to provide a fitting education for their children; they had been neglected, though often thought of; and ere long something important would be done for them, if things turned out as he hoped. Last year, for the first time since their commencement, they declared a dividend to labor; this year they anticipated more, but the accidents would probably reduce it. Their total debts were \$18,000, but the value of the place was \$55,000; they bought the land at twenty dollars per acre; it had increased in value not so much by their improvements, as by the rise of land all through that country. They were not troubled about their debts; it was an advantage to them to let them remain; they could pay them at any time if necessary."

Next week we shall give accounts and views gathered from various quarters, relating to the failure of the North American Phalanx.

ITEMS.

THE Emperor of Russia has signified his intention of sending an Envoy Extraordinary to Washington for the purpose of congratulating President Grant on the success of his election, and also to express the value that His Majesty sets on the maintenance of friendly relations between the two nations.

INDIAN outrages have of late come under the joint attention of the President, Secretary of War, and the Commissioner for the Indians. The result of their deliberations is the adoption of a measure urged by Senator Ross—the establishment of more military posts along the frontier. The President proposes to issue a proclamation outlawing all bands found, out of their reservations.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C. on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 35. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C. at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system **COMPLEX MARRIAGE**, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price list sent on application.

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All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works); also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE,

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Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Grounds and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 250 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per doz.

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The above works are for sale at this office.

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